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BY THE SAME AUTHOR

ASPECTS OF THE BIBLE

THE JEWISH LIFE

THE SYNAGOGUE IN MODERN LIFE

THE VARIED BEAUTY OF THE PSALMS

THE EFFECTS OF RELIGION

THE FAITH OF ISRAEL

THE ALLIED COUNTRIES AND THE JEWS

THE WAR AND THE BIBLE

A JEWISH VIEW OF JESUS

THE ADEQUACY OF JUDAISM

THE JEW AND THE WORLD

The Jew and the World

By
H. G. ENELOW

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TO

Mr. LOUIS MARSHALL

FAITHFUL AND FEARLESS CHAMPION
OF THE JEW IN THE WORLD

“Break up your fallow ground, and sow not among thorns!”—*Jeremiah*.

“Under the green foliage and blossoming fruit-trees of Today, there lie forests of all other Years and Days.”—*Carlyle*.

“Every true history is contemporary history.”
—*Benedetto Croce*.

“We cannot know how much we learn
From those who never will return,
Until a flash of unforeseen
Remembrance falls on what has been.”
—*Edwin A. Robinson*.

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I

JACOB OR THE QUESTION OF JEWISH CHARACTERISTICS

“He said unto me: ‘Thou art My servant, Israel, in whom I will be glorified.’ ”—*Isaiah* 49, 3.

THE stories of the Jewish Patriarchs, which fill the first book of the Bible, often have been said to typify Jewish history and Jewish character. In fact, the ancient rabbis anticipated the modern critic. “The lives of the fathers”, they maintained, “repeated themselves in their offspring.” And this is particularly true of the story of Jacob. In it we see a foreshadowing, a summation, of Jewish history, a portrayal of the Jewish character.

But is there such a thing as a distinct Jewish character, and, if so, what are its dominant traits? This is a question we might well try to answer at present, seeing that the world is full of all kinds of affirmations, both friendly and hostile, concerning the characteristics of the Jew.

A careful observer will have to admit that physically there are no universal Jewish characteristics.

Of course, some men still believe that all Jews belong to the same physical type. But scientific students have abandoned long ago the notion of a uniform Jewish type. Indeed, few (if any) anthropologists believe that there is such a thing as a pure Jewish race. The word race, as far as the Jews are concerned, has chiefly an historical meaning: the Jews are one race, because for thousands of years they have had a common history, resulting in certain psychic peculiarities. Physically, however, the Jews have not been secluded. From the very beginning they have lost and gained by contact with the world. Even in the ghetto they could not escape their surroundings. They are not a biologic curiosity.

Contrary to the common assumption, all Jews do not look alike. They have been influenced by climate and environment. Some Jews have preserved the Semitic type, others look Germanic, or Slavic, or Italian, or American. Indeed, some years

ago, in China, a community of Jews was discovered who looked exactly like the Chinese; their synagogue and its worship alone stamped them as Jews. Only recently, the inscriptions on the walls of their synagogue at Kai-fung-foo, as well as two tablets discovered there, were published in an English translation, throwing light upon their history and patriotism, as well as upon the high conception of the spiritual and moral implicates of their religion that prevailed among them.

Nor are the mental characteristics of the Jews uniform.

Careful students, time and again, have expressed the difficulty of forming a definite judgment on the character of a nation or of a people; though the incautious person is most ready to make general pronouncements. "What people, for example," asks M. Finot, "has been more studied than the ancient Greeks? Yet in spite of all the sides of its life thus opened to our gaze, we are unable to furnish an exact definition of its soul." According to Renan, the Greeks

were the least religious people in the world. According to Fustel de Coulanges, the Greek life incarnated the religious life *par excellence*.

The same certainly may be said of the Jews. Hasty theorists are fond of generalizing about them. Whether their utterances cohere does not seem to matter. The Jews have been alternately styled socialists and individualists, legalists and anarchists, particularists and internationalists, radicals and ultra-conservatives. The more one knows about the Jews, however, the more one will hesitate to attribute to all Jews the same mental qualities.

For example, some people hold that all Jews are materialists and shrewd money makers. Yet, even a tyro in Jewish history could name many a Jew who was anything but that. Surely, Jeremiah was not a materialist, nor a shrewd business man; nor was Jesus; nor was Abraham Ibn Ezra, the medieval poet and philosopher, who was so poor and withal so unlucky as to say of himself that if

he dealt in candles the sun would cease setting, and if he dealt in shrouds, people would die no more; nor was Spinoza an unconscionable capitalist. Yet they were all born and bred as Jews; and Jewish history is full of men of their type, though not of equal celebrity.

Even so careful a writer as Mr. Havelock Ellis, in the Introduction to his book on *The New Spirit*, speaks of "that most material Hebrew race." Yet, he proceeds forthwith to clothe some of his own exalted thoughts in language borrowed from the Bible of that race. Advising us to set our shoulder joyously to the world's wheel, he assures us that we shall spare ourselves some unhappiness, if beforehand we slip the book of *Ecclesiastes* beneath our arm, and, in fine, he depicts Heinrich Heine as the most characteristic and melodious exponent of the new spirit, to whom he feels himself drawn with cords of a peculiar personal tenderness, and whose ideal, Mr. Ellis says, was the harmony of flesh and spirit, meaning by flesh the Greek element, and by spirit, the Hebrew element, in life. If from the pages of so con-

scientific a champion of the scientific spirit such incongruities stare at us, what, pray, shall we expect from those less trained to logic? "Words," says Siegfried Sassoon,

"Words are fools
Who follow blindly, once they get a lead.
But thoughts are kingfishers that haunt the pools
Of quiet."

The fact is that originally the Jew was a farmer, and not a merchant. In Palestine the Jews remained an agricultural people to the end. Though their country was on the main trade route of the ancient world, they never became a commercial people. The Prophets inveighed against the spread of commercialism and against the worship of wealth, denouncing them as foreign importations. Conditions of life gradually turned Jews into merchants, and even then capacity for business neither became their chief mental characteristic, nor served to make them the only great merchants of the world. In the Middle Ages, though some imagine that the Jews were nothing but a crowd of money-lenders, they engaged in diverse

trades and professions, according as they were allowed so to do, while all the world knows, or ought to know, that during those dark centuries they produced an endless number of rabbis, scientists, and philosophers, many of whom rendered eminent service to society as well as the sciences. And today, too, neither are all Jews rich merchants, nor are all the rich merchants Jews.

Is there, then, any particular quality that stamps the Jew as Jew—that forms a universal and permanent characteristic of the Jewish people?

Yes, there is. It is the spiritual idealism of the Jew. "The universal religion of mankind," exclaims Edouard Schuré, the French mystic, "was the true mission of Israel!" "Though few Jews seem to know it," he adds complainingly. But how many non-Jews know it?

This is what set the Jew apart from his neighbor at the very beginning of his history. He separated from the rest of the Semitic world because of his spiritual conceptions, of his religious purpose. In this sense, as some one has said,

he was the first anti-Semite, in that he opposed the religious ideas and practices of the other Semites. And nothing but steadfast and intrepid adherence to his spiritual idealism has preserved the Jew in the world. Nor is there anything but this to stamp the Jew as Jew. The more loyal a Jew is to the spiritual purposes of Israel, the more true a Jew he is. When he abandons that spiritual idealism, he ceases to be a Jew—or a factor in the preservation of the Jewish people.

This is the inward meaning of the life of Jacob as portrayed in the early stories of the Bible. He is not presented as a perfect man—of course not. Not one of the heroes of the Jewish Bible is so presented. He is human. Before he attains to spiritual grandeur and ethical power, he has to pass through suffering and struggle, through sin and servitude and strife (as all other saints have had to do). But from the very outset he is the man of spiritual intuition and ethical capacity. *Ya'aqob ish tam yoshebh ohalim*. Jacob, said the rabbis, was devoted

to the tents of tradition and study, or, as Don Isaac Abravanel construed it, to mental and moral self-perfection.

Similarly, the Jew of history may not be perfect—may have had to struggle and to suffer as the price of his grandeur. But from the very start he has stood out pre-eminent for his spiritual capacity and ethical idealism, and insofar as he has imbued civilization with his ethical and spiritual ideal, he has been the benefactor of mankind. “Of all ancient races,” says Professor Genung, “the Hebrew race was pre-eminent for the depth, the clearness, the intensity of its spiritual intuitions”; “and this,” he adds “was their undying gift to humanity.”

And this is our great task today. We have still to suffer and to fight. Still we encounter misunderstanding and misrepresentation. But let us remain true to our spiritual heritage, let us champion and cherish our historical ideals, and, like Jacob of old, we shall prevail with God and Man!

II

MOSES, OR THE JEW'S SERVICE TO THE WORLD

"This people I formed for Myself that
they might set forth My praise."

—*Isaiah* 43, 21.

IT is a question of perennial import whether the Jew has really rendered any substantial service to mankind, and if so, what this service has been. An answer is offered by the personality which looms up before us at the threshold of Jewish history—the personality of Moses, who may well be regarded as the symbol of the Jew's work and as the embodiment of the Jew's mission in the world.

In the last few years we have witnessed a great change in men's attitude to Moses.

A generation ago it was fashionable to disparage his work, and even to question his existence. The so-called higher critics found but little room for him in their compositions. When Rabbi Isaac

M. Wise was wont to extol Moses, he was considered unlearned and old-fogey.

But we have lived to see a reaction from those views. People are turning their attention anew to Moses—they are studying the various manifestations of his genius—they are writing new books on his outstanding qualities as social organizer, as legislator, as strategist, and as “the father of preventive medicine.” They are finding out afresh that he was as great a man and leader as the world has known.

Yet, if we tried to sum up in one word the achievement of Moses, we might say that it lay in what he did for the triumph of true Religion in the world.

The rabbis say that when the Holy One created the world, He was eager to have a dwelling on earth as well as in heaven. But the errors and misdeeds of human beings caused Him to move His Presence farther and farther away from them. When Abraham arose, he began to draw the Divine Presence back toward mankind, until finally Moses brought it down to the earth: “And the Lord came down upon Mount Sinai.”

Thus the rabbis expressed what modern scholars again are learning to describe as the great merit of Moses. He saved Religion for the world, Religion which had indeed sprung up among the ancestors of the Jewish people, but required new energy and direction, in order not to perish from the earth. Moses, says Edouard Schuré, made Israel the instrument of the universal religion he sought to diffuse and perpetuate among men. Thus, when Moses defeated Pharaoh and saved Israel, he became not merely the leader of his own people but the benefactor of the human race.

Moreover, the religion of Moses possessed special characteristics, which he accentuated and which, undoubtedly, have had their effect upon the Jewish character and upon the history of the human race.

The religion of Moses was founded, first of all, upon the doctrine of freedom. Liberty, taught Moses, was not merely a political or economic question: it was a religious question—a Divine concern. There is something thrilling and sublime

about the story of Moses's mission, as related in the book of Exodus. Moses discovers the God of his ancestors and the demand of freedom simultaneously. God's voice and liberty's voice are one. It is God that tells Moses of His own sympathy with the enslaved people, and sends Moses to free them. *Hotse eth ammi me-Mitsrayim*. "Bring forth my people from Egypt!"—this is the first command he receives.

Is there any other founder of a religion in which the motives of divinity and liberty are so wholly blended together? And was this a mere accident? By no means. The same note rings through the entire structure of Moses's religion. Liberty—it is part of divinity, part of Religion. Man is made free, and free he must remain. One only is Master—God: Him ye shall serve, but ye shall not serve Pharaoh; ye shall not be slaves!

The passion for freedom, as part of the creation and the constitution of man, which throbs through all monitions of Moses, has become part of the

influence exerted by Moses upon the Jew and upon other races of mankind. Indeed, his name has become a synonym for liberty.

Yet the same lover and apostle of freedom also spoke of the conditions needful to its preservation. In the teaching of Moses there was no confusion of liberty and license. There must be law, in order that liberty might live.

Oh, how many have not misjudged and belittled Judaism on the ground that it laid too much stress on law! Judaism is legalism, they cry, and who wants that kind of religion? But the deeper the experience of mankind, the more it realizes the need of law as a means of preserving freedom—law for the individual, law for nations, law for humanity. Throw off all laws, and you end by losing freedom.

Is not this the lesson which the heroine of Miss Stern's story "Debatable Ground" is taught by her long and varied experience? Many years she has spent spurning tradition, law, restraint.

She has sought to be "modern." But her own experience has opened her eyes to the need of laws, guidance, standards of conduct, for the sake of true freedom and felicity. Her young daughter, she declares, she means to bring up in the old way, with a realization of right and wrong, good and bad, with signposts wherever she may stop and wonder. She will not hesitate to lay down rules, to ask questions, to forbid, and to be shocked whenever there is cause for being shocked. She will not allow her daughter to grow up stumbling forwards and backwards in a spiritual twilight.

Moses was a great religious teacher, because he saw this. Emancipator he was; but also lawgiver; the two parts went together. The one was for the sake of the other, and both together for the good and glory of mankind. *Heruth* (freedom) and *Haruth* (engraved upon the Tables of the Law), the rabbis remind us, are spelt alike. The Hebrew consonants are the same; only the vowels differ. Law and Liberty are rooted together.

Nor will the true student of Moses's religion overlook another of its features, though it has often been denied. The religion of Moses was founded on love.

Of course, one often hears the contrary assertion. Time and again one hears it affirmed that the religion of Moses was a religion of fear—of intimidation—of punishment, and that the Jews never knew of love as a factor in Religion until Jesus came. It horrifies some of our modern apostles to speak of Moses in this connection.

A foreign bishop, addressing a large group of clergymen the other day, and unaware, no doubt, of the presence of a rabbi, dwelt on his observations of religious life in this country. One thing, he said, amazed him, namely, that in America Christian ministers sometimes speak of the religion of Moses and of other religions in wellnigh the same terms of respect as of the religion of Jesus. Such conduct this bishop, who by his hosts was hailed as a veritable prophet of spirituality, regarded as most lamentable and dangerous.

Yet it is strange that Jesus himself showed no such dread of the precepts of Moses. When he was asked to define Religion, he used verses from Moses. And what was the leading word in those verses? Love! "Thou shalt love the Lord thy God!" "Thou shalt love thy neighbor!" These utterances of Moses, Jesus told his disciple, are the essence of Religion.

Indeed, Moses founded his Religion on love. But it was not the love of a sentimentalist who ignores the facts of life and the laws that must govern conduct; it was the love of a strong man, in which mind and conscience have a part, as well as emotion.

And this is the chief service of the Jew to the world. He gave Religion to mankind—founded on liberty, fortified by law, and suffused with love. Moses stands out as the everlasting symbol of that service.

And the world still needs this kind of Religion. We of today need such a Religion as Moses taught. Liberty—law—love! How much the world needs them!

Religion, rather than idolatry, true Religion—is there anything we need more than this? At such a time let us hearken afresh to the voice of Moses, and let us make it heard among men!

III

AMALEK, OR THE WORLD'S HOSTILITY TOWARD THE JEW (*For Purim*)

"But even in those days, saith the Lord,
I will not make a full end with you."
—*Jeremiah* 5, 18.

THE Sabbath preceding the feast of Purim is called the Sabbath of Remembrance. From time immemorial it has served as an occasion for recalling the strange vicissitudes of Jewish history, and especially the many outbreaks of hostility which, ever since the days of Amalek, have been directed against the Jew. Thus it formed a proper prelude to Purim—in some ways the most typical of Jewish festivals.

But at present Purim takes on a new meaning. It reminds us not merely of old battles and woes, but also of what is going on right now, round about us and all over the world, of the new burst of antipathy from which the Jew has had to suffer—of the tens of thousands who have been overwhelmed by the new

wave of hatred. Under the circumstances, Purim does not only derive significance from the past; it has a new meaning.

But the Sabbath of Remembrance, also, has a new meaning. It bids us remember, even more than the assaults of the Amaleks of all the ages, the qualities we need in order to face the present situation manfully, in a way worthy of those who have fallen heir to the glorious exemplars of the Jewish past.

It would be even harder to understand the present-day persecution of the Jews if we did not consider the general condition of mankind.

The fact is that the whole world is sick—suffering materially and spiritually. Since the Armistice, there has been not only political and economic collapse; there has been a frightful spiritual confusion. Mankind has come down from the heights of idealism. There is misery all over the world, and, as always has happened in such cases, the Jew is suffering most. This is one thing History

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(to which in these days of perplexity so many are turning for counsel) bids us remember: the Jew has always suffered most—in times of calamity, of misfortune, he has had to bear the heaviest burdens. Always he has been the Suffering Servant, as Isaiah called him. And true to his history, in spite of our expectations during the war, the Jew is suffering most now.

So much the more do we need to remember the lessons of Purim. For Purim tells us, first of all, to remain true and loyal—to cling to our convictions.

What is behind this long and checkered history of the Jew? Why has he been persecuted and why has he persevered? Behind it all there is only one cause—his faith, his religious beliefs and ideals, whatever the world may say to the contrary. It is related by the rabbis that when the Midianites made war on Israel at the very dawn of his history, Moses exclaimed: "O Lord, if we were heathens or deniers of Deity, they would not hate us; it is because of the Religion Thou gavest us!" And it has been thus ever since.

But the Jew has nothing to be ashamed of—whether in regard to his Religion or his record among the nations. As for his religion, it is well-known that it has formed the fountain of the spiritual life of mankind and the ethical foundation of civilization. And as for his record, the Jew need not fear any competent and honest inquiry, nor need he blush at the results. Let traducers rage and accuse the Jew of what crimes their fancy might breed; none the less it remains true that in every country the Jew has been equal to the best in every task of patriotism, sacrifice, and service, and such he has been because of the dictates of his religious convictions. To these convictions Purim bids us remain true.

And it bids us remain true to them in a spirit of confidence. It bids us hope for ultimate triumph and vindication. Hope, the rabbis have said, is the sole weapon of the Jew, and it is hope, never ending hope, that fits him for redemption. *En beyad Yisrael ela ha-kiwuy.* Nay, it is the distinctive mark of the Jew, for, as a sixteenth century rabbi puts it, even

in time of trouble he keeps on trusting in the Divine Mercy with all his heart.

Oh, I know it is hard to speak of a happy future when the present is so clouded. It is hard to speak comfort when the dead lie around us.

“For all can feel the God that smites,
But oh, how few the God that loves.”

Still it is one of the advantages of having so glorious a history that it enables us to discern the gleam of a triumphant sun even in a sky heavy with clouds.

The one lesson of Jewish history is confidence. Time and again, it tells us, the Jew has had to face foes and feuds—from the very days of Egypt and Amalek: yet he has survived; the others have perished, but he has lived on. The Jew is indestructible. Even God, as the rabbis put it, could not destroy the Jews (as once in the time of Moses He meant to do). This is, add the rabbis, what made Haman’s enterprise so ludicrous. “You remind me,” said the Lord to Haman, “of a little bird that got angry at the ocean for washing away its nest and

decided to dry it up with bits of sand! You cannot destroy Israel! Even I could not destroy it!" It is with confidence that we must look to the future, and our history justifies such confidence.

And to courage and confidence, Purim bids us add another quality—that of conciliation.

We Jews should contribute what we can toward the conciliation and reconciliation of the world. There is too much misunderstanding among men today—too much hate—too much panic and fear! There is too much of the spirit of Amalek. The world can never recover health and peace as long as this condition lasts. Everybody will suffer, and the Jew along with the rest! As long as the seed of Amalek—the spirit of hate and strife—exists in the world, said an ancient rabbi, neither the Divine Name, nor the Divine Throne, is perfect. *Yad al kes Yah*: a hostile hand rests on God's throne; *Milhamah l'Adonay*: there is war upon the Lord. God's Kingdom cannot be established.

Men must begin to think of coming together—they must hang together, or they will hang apart! It is for us to defend ourselves and to defend our faith; but at the same time to seek to bring people together in a spirit of humanity and amity, which is both the heart of Judaism and the only hope of the world.

Oh that Purim might bring us the spirit of courage, of confidence, and of conciliation! Then shall it continue to fill our lives with “light and gladness, joy and honor.”

IV

IS JESUS THE LIGHT OF THE WORLD?

(For Christmas Day)

“Thus saith the Lord, thy Redeemer,
the Holy One of Israel: I am the Lord
thy God, who teacheth thee for thy profit,
who leadeth thee by the way that thou
shouldest go.”—*Isaiah* 48, 17-18.

ON the day which the world round
about us observes as the birthday
of Jesus, our thoughts naturally
turn to that important theme. On such
a day Jesus is praised and worshipped
all over the globe; millions of men make
holiday in his honor, magnifying his
name, and proclaiming him as the Light
of the World. And the question inevit-
ably arises in our minds, Has Jesus really
been the light of the world for these
wellnigh two thousand years, and, what
is more, is he actually today the light of
the world?

Some people, no doubt, will say, why
should we Jews ask any such question,
and what concern is it of ours? But, for

more than one reason, it certainly is of great import to us Jews.

First, because Jesus himself was a Jew, and no intelligent Jew can be indifferent to the story of Jesus and his part in the direction and development of mankind. Also, as Jews we are vitally concerned in the religious and ethical growth of the world, and Jesus has come to occupy a central place in that process. And last, but not least, we are interested in Jesus because those calling themselves his followers have had much to do with shaping the fortunes (one might say the misfortunes) of the Jewish people.

If on such a day, when in every church the praise of Jesus is sung and the air is full of chimes telling of his birth, I pause to think and wonder about Jesus, it is not something artificial or academic. On the contrary, it is the most natural thing in the world.

What a pity, then, that upon consideration of the question, we cannot honestly affirm that Jesus actually has become

the light of the world—not in any such manner as would have transformed the world and made it something like the sort of place he would fain have seen it become.

Of course, the student of history knows that in every period since the time of Jesus there have been certain men and women who were greatly influenced and improved and enlightened by his teaching, by his life, by his example. Some of those men and women are among the noblest heroes and saints humanity has known. One need but read the Confessions of St. Augustine, or the writings and the story of St. Francis, or the works and the life of Leo Tolstoy, to realize what an ennobling influence Jesus has exercised upon certain choice spirits in different periods and parts.

But, unfortunately, such men and women are exceptional. What happened to them is not typical of what has happened to the world at large, through the impact of Jesus's teaching and experience. The world at large—I mean, that

part of it which proclaimed Jesus as the founder of its faith and the pattern of its conduct—has manifested no such change, no such transformation, no such thorough-going improvement of practice and ideals as we have every reason, every right, to believe Jesus sought to bring about.

Nor is this merely the contention of such as do not regard Jesus as the founder of a new faith. On the contrary, some of the most devout followers of Jesus affirm it. The more they love Jesus, the more eager and outspoken are they in pointing out the disparity between the recorded teachings of Jesus and the conduct of those who have called him, Lord, Lord!

For example, who could be a more authentic disciple of Jesus than Dean Inge of St. Paul's? Yet, this is the burden of his brilliant argument in one of his "Outspoken Essays," which recently have attracted so much attention. The indictment of the official followers of Jesus, he pleads, is no reflection on the doctrine or the purpose of Jesus; it is an

indictment of those who have called themselves his disciples and deputies.

And why? Because we know what Jesus sought to teach. We know, as Dean Inge points out, that he tried to teach anew the doctrine of the Jewish Prophets, that everything he said and did was in the spirit of those Prophets. "There is no evidence," Dean Inge maintains, "that the historical Christ ever intended to found a new institutional Religion. He neither attempted to make a schism in the Jewish church nor to substitute a new Religion for it. He placed himself deliberately in the prophetic line. The whole manner of his life and teaching was prophetic." Similarly, Mr. H. G. Wells, in his *Outline of History*, asserts that "what is clearly apparent is that the teaching of Jesus of Nazareth was a prophetic teaching of the new type that began with the Hebrew Prophets."

And who does not know what the Jewish Prophets were, what they taught? They were teachers of the Right, champions of Justice and Mercy, paracletes of the poor and the oppressed—they sought to rid the world of the

curse of lust and greed and cruelty, and to bring about a reign of mercy and good-will. And such was also the mission of Jesus—such his perpetual precept and purpose. He was the friend of the poor. He was the lover of mankind. He was the gentle teacher of the humble, just as he was the stern censor of the cruel and false—all this, because the Ideals of the Prophets animated him and he sought to forward and to fulfil their divine doctrine.

Yet we know this doctrine was not accepted as the actual light of the world after the death of Jesus any more than after the death of Isaiah. And by none less so than the very kingdoms and principalities that called themselves the professors of the Christian faith and its protectors in the world.

Indeed, what could be more unlike the teaching of Jesus than the history of Europe throughout the dark ages and the middle ages, with their unceasing wars and factions and persecutions? "The history of Europe from the fifth century onward to the fifteenth," says

Mr. Wells in his History, "is very largely the history of the failure of this great idea of a divine world government to realize itself in practice."

Nor could anything be less in tune with the gentle doctrine of Jesus than the treatment which was meted out to the Jews by the very emperors of Rome who first adopted Christianity and made it the official religion of their state. The barbarous legislation of Constantine and Constance and Theodosius and Justinian—the Christian emperors of Rome from the fourth to the sixth century—not only caused measureless misery to the Jews of those remote ages, but to this very day its evil effects have continued. Modern persecutions of the Jews are but a continuation, a consequence, of their cruel policy, and present-day slander of the Jew an echo of the malice which first found expression under those imperial converts to Christianity.

No one can read those chapters of history and still believe that they reflect the least ray of the light which Jesus sought to bring into the world.

But is it any better at the present mo-

ment? We need only pick up our daily newspaper and we shall admit that, unfortunately, things today are not better than aforetime.

Indeed, is it possible to believe that ever they were worse? It is true that here and there we witness things for which we are grateful and which fill us with hope. There are many charitable men and women in the world. Here and there we find idealists and apostles of peace and good-will. The League of Nations has just met for the first time at Geneva. Yet, on the other hand, there is so much suffering and strife in the world, so much enmity and selfishness, and such a recrudescence (even in our country) of racial and religious bigotry and hatred, that even the most reckless of optimists could hardly maintain that the prophetic teaching of old Judea finally had become the light of the world.

But what does it prove? Does it prove that Jesus was wrong, and that the doctrine of the Jewish Prophets was wrong? Not if we take the state of the world today as a test. The world is unhappy today. It is full of fear and la-

mentation. No one knows what the morrow will bring forth. The old civilization has led to no satisfactory results—to no haven of happiness and peace.

Has not the time come for a new experiment? Might we not hark back to the old Jewish Prophets and their teachings? Justice—they said—mercy, service: these are the conditions of human happiness and security. Surely, the time has come for mankind to try this method of attaining happiness, for the world to turn in good earnest to the so-long neglected light of this teaching.

“But vain the sword and vain the bow,
They never can work war’s overthrow.
The hermit’s prayer and the widow’s tear
Alone can free the world from fear.”

As Jews we may well be proud of the homage the world pays to Jesus. But so much the more is it our duty to bear in mind the eternal moral and spiritual ideals of Israel which he sought to voice and to vitalize. Let us make sure that we remain true to those ideals and, each in his own sphere and according to his own strength, let us try to make them the beacon-light of the world!

V

THE UNIVERSAL IMPORTANCE OF IBN GEBIROL

“Behold, thou shalt call a nation that
thou knowest not, and a nation that knew
not thee shall run unto thee.”

—*Isaiah* 55, 5.

THIS year is remarkable for the observance of the anniversaries of great men. Dante, Keats, Luther, and other famous men are being commemorated. We might well pause, therefore, to celebrate the memory of one of the foremost poets and philosophers the Jews have given to the world—Solomon Ibn Gebirol—who was born nine hundred years ago. His name is not as well known as those of the other worthies; nevertheless, he is one of the greatest of them all, and his influence extended not only throughout the house of Israel, but far beyond into the Christian and Mohametan world.

There is at present a revival of interest in the Middle Ages. It is one of the most remarkable spiritual and intellectual phenomena of the age. Not so

very long ago no cultivated or advanced person was supposed to have any respect for the culture of the Middle Ages. The word medieval was a byword, suggesting everything that was benighted, backward, and brutal. And, no doubt, the Middle Ages merited some of the opprobrium they provoked. None the less, we seem of late to have realized that after all wisdom was not born with the new age, nor virtue, and that the Middle Ages created things and possessed qualities which still deserve admiration and perhaps emulation. A goodly number of writers and artists are, like Mr. Henry Adams and Mr. Cram, working toward a renewal of interest in the life and thought of the Middle Ages, and one cannot help wondering whether the next fifty years may not witness a considerable return to medieval thought and ideals.

At such a time, I think, it behoves us to renew acquaintance with such a man as Ibn Gebirol, who has been called (I believe rightly) the greatest Jewish religious poet of the Middle Ages, who is regarded by experts as

one of the most original philosophers the Jews have ever produced, and who was, moreover, the first Arabic-Spanish philosopher to be known and studied by the Christian world.

It is true that few are familiar with his name. More's the pity! Even when we sing his songs—and we often do in our temples, as the popular hymn “Early will I seek Thee,” is a version of one of his poems—even then, I say, we do not think of him.

But this has happened before. It is one of the most astonishing facts in the entire history of philosophy that for many centuries Ibn Gebirol was studied and quoted by the most eminent scholars of Europe, under the name of Avicbron, without it being known that Avicbron was a corruption of Ibn Gebirol's Arabic name. Only about the middle of the nineteenth century Solomon Munk, the French Jewish scholar, detected the corruption and restored the author's true name.

Yet, Ibn Gebirol deserves to be known better.

His very life is full of human interest. It reads very much like the life of some of the great English poets—like that of John Keats, of Chatterton, and of Francis Thompson—who suffered and struggled and died young, yet produced immortal works.

For, Ibn Gebirol, who was born in Malaga and lived in Saragossa, was left an orphan at an early age, and poor besides. He depended on the help of others. Nevertheless, he managed to get a fine education in both sacred and secular subjects. At the age of fifteen or sixteen, he already wrote poems which showed poetic passion, as well as other admirable qualities. He was conscious of his poetic gift, and of the excellence and compensations of poetry. Throughout his life he suffered from those ills and hardships which so often have haunted poets. Like Dante, he experienced the sorrow of inconstant friends, and like Dante, also, he was forced to leave his city and wander about from place to place. From a poem of his, recently discovered (and published by Brody in the

Hebrew magazine *Ha-Shiloah*) we learn that for years he was afflicted with a painful malady, perhaps tuberculosis, which probably was partly responsible for the note of melancholy in his poetry, and caused his death. There is a pathetic legend connected with his death, which Heine has woven into a beautiful poem. And he was scarcely thirty years old when, in Valencia, he died.

Yet in this brief span of time, despite poverty and distress, he contrived to produce works which gave him influence and immortality not only among his own people, but also in the world at large.

Indeed, in one respect Ibn Gebirol became better known among non-Jews than among Jews, namely, as a philosopher.

In recent years, Jewish students have paid some attention to his philosophic work, "The Fount of Life." Professor Neumark, in the Hebrew version of his massive History of Jewish Philosophy, promises a new appraisal of its originality and influence. But for centuries it was ignored by Jewish students;

it was seldom mentioned in the mediæval literature of the Jews. On the other hand, it was cited and discussed by the greatest Christian writers, who knew it in its Latin translation from the Arabic original. Albertus Magnus and Thomas Aquinas—the foremost Christian theologians of the Middle Ages—quoted from it, and so did Duns Scotus and Giordano Bruno. Some agreed with him and others opposed his teaching; but all reckoned with him. Indeed, he was so often discussed in Christian literature that some took him for a Christian, just as others took him for an Arab.

Perhaps Ibn Gebirol was forgotten by the Jews, as a philosopher, because early readers of his work criticized his doctrine as unorthodox.

He was suspected of pantheism. All created beings, he taught, whether spiritual or corporeal, are composed of matter and form. The various species of matter are but varieties of universal matter, and all forms are contained in one universal form. Even the intellect combines form and matter, though they are united by the Divine Will, which is

the bond between the primal One and the intellect and which alone is above the distinction of matter and form. Such was the fundamental thesis of Ibn Gebirol's philosophy. To this day he is rejected as a pantheist by such a philosopher as Hermann Cohen.

But another reason for his neglect may have been that in his philosophic work Ibn Gebirol makes no specific reference to Jewish doctrine and tradition. He writes from a purely logical and universal point of view. He addresses himself to universal reason rather than to Jewish tradition. In a word, he writes as a philosopher and not as a Jew (though, no doubt, feeling all the time that what he teaches, just because universal, is good Jewish teaching). Perhaps, this was why his book made no special appeal to Jewish readers. But, as a modern non-Jewish philosopher has pointed out, it was this very universal quality of Ibn Gebirol's work that gave it such importance—that made it the first link between the thought of the Arabic Orient and Western Europe.

In a similar universal vein, Ibn Gebirol wrote his ethical work.

All Jewish philosophers, from Philo down, have been interested in ethics. Ethics is the core of Jewish thought. It was natural for Ibn Gebirol to write on ethics as well as on philosophy. The chief end of man, he taught, was to attain union with the Deity—the source of all existence. And the two means of such union are, first, knowledge, and, second, moral conduct. To aid men in the attainment of knowledge, he wrote his philosophic work; to help them to right conduct, he composed his ethical works—first, “The Choice of Pearls,” a compilation of ethical maxims, and then, “The Improvement of the Qualities of the Soul,” an original composition.

And in this latter work, again, while he quoted the Bible, he wrote from a universal human standpoint, rather than from a particular Jewish point of view. He presented ethics as a subject of universal human concern. Man was his theme—man the greatest work of God, the equal of the angels, the creation of divinity, endowed with a soul ever

yearning for Divine union. It was the duty of man, taught Ibn Gebirol, to cultivate the divine parts of his soul, and thus help it grow, just as the farmer, by plowing and watering the field, helps the seed to unfold. Ibn Gebirol points out the qualities which are helpful to the growth of the soul, and in seeking to bring home his doctrine, he quotes freely from non-Jewish sources, as well as from the Bible. In an eleventh century writer, this shows a remarkable universal quality.

But we must not think that for all this Ibn Gebirol was the less devout or loyal a Jew. He did not fancy, as some do today, that there is an inherent conflict between the universal and the Jewish elements of thought, and that for the sake of a universal outlook one must forswear Jewish loyalty as something "sectarian." On the contrary, a more devoted and convinced Jew never lived, and this is proved by what is doubtless his noblest and most enduring work—his poetry. I have already said that he is regarded by some as the greatest me-

dieval Jewish poet; and whoever reads his poetry will probably agree.

It is in his poetry, after all, that we see the man—his soul. His other writings are objective, scientific. His poetry is lyrical; in it his soul speaks. And there—in his many compositions—we have evidence over and over again of how deeply religious he was, of how passionate was his faith, his love for God, his love for Israel—of how tender, constant, sympathetic, humble a soul was his. And, indeed, while his philosophic work was forgotten, his poetic compositions, like that marvelous mystic poem of his, *The Royal Crown*, found their way to the heart of the Jewish people and became part of the Jewish prayer-book in all parts of the world.

It is certain that when his poetry is made accessible to the English-speaking world, as soon it will be in a masterly translation by Mr. Israel Zangwill, he will be acknowledged by non-Jews as well as Jews as one of the finest religious poets the world has known.

We complain sometimes that the Jew is not appreciated sufficiently. But this is because he is not known. Yet, how can we expect the world to know him, if we do not know him ourselves? For this reason, if for no other, let us cherish the memory of Ibn Gebirol—the man, the thinker, the poet—and let us emulate his ideals of knowledge, of faith, and of life!

VI

THE JEWISH INTEREST OF DANTE*

“Behold, I will make My words in thy mouth fire!”—*Jeremiah* 5, 14.

THE six hundredth anniversary of Dante's death, occurring this year, has led men of various countries to affirm anew Dante's title to perennial homage. For Dante was not only the chief champion and master-poet of Italy but one of the sublimest singers and strongest personalities in human history. Carlyle calls him “the voice of ten centuries”; James Russell Lowell regards him, with Homer, Shakespeare, Cervantes, and Goethe, as one of the five indispensable poets, and to Mr. Santayana he is “the type of a consummate poet.”

Many who hitherto knew Dante by name only—or merely as the author of *The Divine Comedy*—are now augmenting their knowledge by further study. Thus the world is reviewing once

*An expanded treatment of this theme is found in *The Menorah Journal* for October, 1921.

more the distinction of Dante—as a poet, and also as a personality and prophet. But for the Jewish reader there is special interest in Dante, which this centenary celebration may well serve to emphasize.

At first blush, one might think that the Jewish interest of Dante lies solely in the friendship which is said to have existed between him and Immanuel of Rome.

Immanuel was a Jewish poet—contemporary with Dante—who wrote both in Hebrew and in Italian, and whose talent and wit made him one of the best known medieval Jewish poets. His *Mehaberoth*, or *Collections*, is treasured by every lover of Jewish medieval literature. Though interspersed with jests and clever frivolities, it contains religious poems of the first order, as well as some fine love poems, ethical aphorisms, and many a sidelight on the life of the time. Its final chapter contains a composition called “Hell and Paradise,” undoubtedly suggested by Dante’s masterpiece. Immanuel was also probably the author of

“Yigdal,” one of our finest liturgical poems, still sung in our synagogues.

Immanuel and Dante are said to have been personal friends, having met either in Rome, at gatherings of a group of political idealists known as “Young Italy,” or in Verona, at the court of Can Grande della Scala, or perhaps in Gubbio, at the house of their common friend, Bosone. What is certain is that Immanuel was an admirer of Dante, that he wrote a composition suggested by Dante’s work, and that after Dante’s death, in the very years that Immanuel’s wife died, he exchanged Italian sonnets with Bosone, in which Bosone condoled with Immanuel at the double loss of wife and friend and in which he, in turn, uttered his grief.

Dante’s interest to the Jew, however, lies much deeper than his relation to Immanuel. It touches the very source of those spiritual and ethical influences that made Dante’s personality and fashioned his poetic genius.

No one familiar with the prose or poetry of Dante would claim that he was

affected solely by Jewish thought. He drew inspiration from everywhere—from Roman history, from the Greek classics, from medieval thought, both Christian and Mohametan. But one work formed unmisakably his chief source of inspiration—the Bible. We find traces of it on wellnigh every page of *The Divine Comedy*—traces of its style, its imagery, its teachings, its characters. Indeed, I doubt whether one can properly understand *The Divine Comedy*, or the rest of Dante's writings, without some appreciation of his numerous Biblical allusions and citations. Examples face us wherever we turn—in his Letters, in the *Convivio*, in *The Divine Comedy*.

The Divine Comedy is a religious epic. It tells the story of the human soul, its fall and rise—its fall to the depths of misery and suffering through the pursuit of evil, and its rise to the heights of purity and gladness by the aid of moral effort and faith. In this sense, *The Divine Comedy* is not merely a medieval Catholic poem; it is universal.

In depicting his theme, however, Dante frequently employs Biblical imagery. We

find it in the very opening canto. Three sins are the cause of the ethical downfall of man and lead to the gates of hell: pleasure, pride, and avarice. They lie in wait for man, turning the world which the Creator has filled with the stars of love and joy, into a dark and dreadful forest. For Dante this fact is summed up in the sixth verse of the fifth chapter of the Prophet Jeremiah. "Wherefore," it runs, "a lion out of the forest shall slay them, and a wolf of the evening shall spoil them, and a panther shall watch over their cities." In the three animals the poet sees the symbols of the destructive vices of man: the panther, symbol of pleasure; the wolf, avarice; the lion, pride. This verse of Jeremiah explains the picture in the dramatic opening of Dante's poem.

Similarly, purgatory is pictured as a mountain which man must scale by means of penitence, prayer, and toil, if he would attain the divine dwelling place of peace and joy. Here the imagery is based on the fifteenth Psalm. "O Lord, who shall dwell in Thy tent, who shall rest on Thy holy mountain?" The ascent

is difficult. It demands exertion, concentration, courage. But it grows easier with the mounting, and on the summit there is security and rest. It is the mountain that healeth.

As for the vision of Paradise, it is shot through from beginning to end with beams and voices from the Bible, while its imagery shows the influence of Ezekiel.

In his letter to Can Grande, dedicating the Paradise, when he seeks to explain the four methods of interpreting *The Divine Comedy*, as well as any other work of literature, Dante uses by way of illustration the first two verses of Psalm 114: "When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was His sanctuary, and Israel His dominion." This passage, says Dante, may be taken literally as referring to an historic event; or allegorically, as signifying the Christian teaching of redemption; or in the moral sense, signifying "the conversion of the soul from the sorrow and misery of sin to a state of grace"; or anagogically, signifying "the passing of the sanctified

soul from the bondage of this world to the liberty of everlasting glory.”

Even more significant than the effect of Biblical diction is the influence of Jewish thought on the spiritual and ethical outlook of Dante. The fundamental ideas of Dante's religion are those of the Jewish Prophets. It is true that he was a devotee of the Catholic Church, and that he subscribed loyally to the precepts of its theology. But certain parts he found it difficult to understand, and he utters his difficulties repeatedly in his poem. The doctrine of Predestination, for instance, perplexed him. He could not understand why people should come into the world, as this doctrine had it, with their eternal destiny fixed in advance. Similarly, he is puzzled by the doctrine that only those are saved who believed in Christ, and that without such belief even the best of men cannot enter Heaven. Though he accepts this teaching, and incorporates it in his poem, it disturbs him.

Against the religious perplexities of Dante, however, there stand out certain

other convictions which he voices with singular beauty and passion: his belief in God's unity, in the Prime Mover of all created things; his belief in Man's godly origin and destiny and in human freedom of choice; his belief in the supremacy of righteousness, in the paramountcy of penitence. These are the fundamentals of Dante's faith—of his positive ethical and religious creed—and he inherited them from the Jewish Prophets whom he cherished and emulated. It was from the Prophets, too, that he obtained his Messianic belief—his belief in the coming of a better time through an ideal king—which comforted him in exile and amid the evils of his time.

Perhaps it was Dante's conscious indebtedness to the Jewish spirit that was responsible for another of his characteristics—his kindly attitude to the Jews. Considering the differences of dogma, there is not in all of Dante's work a line which can give offense to an intelligent Jew.

This is remarkable. It is often annoying in otherwise good books to en-

counter stupid and opprobrious remarks about the Jews. It has become a sort of literary tradition. The word Jew has become a byword, a "polarized" word. We find it so used in Chaucer, in Shakespeare, in modern writers. We run across it several times in Keats's Letters. "They that dally nicely with words," says Viola in *Twelfth Night*, "may quickly make them wanton."

No such trespass mars Dante's great poem, nor, as far as I know, any other of his works. And this is the more remarkable as he wrote at a time when persecution of the Jews was at its worst, when all over Europe Jews were thrust about, maligned, and murdered as never before. Zunz, in his classic work on the Synagogual Poetry of the Middle Ages, devotes pages to the enumeration of the horrible experiences of the Jews in the fourteenth century, which even Christian writers have called the hardest thus far known by the Jews. It is remarkable that writing at such a time Dante did not stumble into the pitfalls of prejudice.

Despite the idea that none could be

saved who believed not in Christ, Dante's Paradise is peopled with heroes and heroines of Jewish history, some of whom he crowns with admiration. Daniel "fed on pulse and wisdom gained." Joshua and the Maccabee were so mighty in renown, "as every muse might grace her triumph with them." Mordecai he calls the just, the righteous, while Haman's face bespeaks malice and rancor.

Moses he places in the highest heaven, with the greatest saints of his own faith. There, closest to the Divine Presence, are also many heroines of Israel, together with Dante's own most cherished ladies: there are Sarah, Rebecca, Ruth, Judith, and Rachel. Dante links Rachel with Beatrice,—certainly the greatest homage!

Nor do we find Jewish names in Dante's catalogue of criminals. Even the usurers of his poem are not Jews: they are members of old Christian Italian families, showing that then as now one did not have to be a Jew, nor even a friend of the Jew, in order to be shrewd at the game of money-making or money-

squeezing. On the other hand, Dante refers to the Jews as a lesson to their Christian fellow-citizens. When he calls upon the latter to behave like men, and not beasts, he warns them against the mockery of the Jew living in their streets.

“When by evil lust enticed,
Remember ye be men, not senseless beasts;
Nor let the Jew, who dwelleth in your streets,
Hold you in mockery.”

Nothing testifies to the greatness of Dante more than this just treatment of the Jew, at a time when all others, great and small were arrayed against him.

That is why the Dante anniversary means something to the Jew, in addition to what it means to others. It reminds us of Immanuel and his connection with Dante. It reminds us of the part the Bible—Israel’s masterpiece—had in the formation and expression of Dante’s genius. It reminds us of the influence of Jewish thought and idealism upon his own prophetic personality. And it reminds us, finally, of his own attitude to the people to whom he owed much and whom he could not but revere.

May it inspire us to a closer study of his kinship to Jewish thought, and augment among men that spirit of truth and right which was the breath of his life, and that love of high and noble things which was the source and the aim of his work!

“Who never sold the truth to serve the hour,
Nor palter’d with Eternal God for power;
Who let the turbid streams of rumor flow
Thro’ either babbling world of high and low;
Whose life was work, whose language rife
With rugged maxims hewn from life.”

VII

THE PILGRIMS AND THE JEWS

“So shall they fear the name of the Lord from the west, and His glory from the rising of the sun.”—*Isaiah* 59, 19.

THE Thanksgiving season this year (1920) has taken on special importance from the celebration of the tercentenary of the Pilgrims. This event is being observed both in this country and in England; and properly so, seeing that the voyage of the Pilgrims has exercised a pervasive influence on the life of the English-speaking peoples, and, indirectly, upon all humanity. On such an occasion it is appropriate to consider the relation of the Pilgrims to the Jews—their reciprocal influence and indebtedness.

It is not superfluous, first of all, to recall that the Pilgrims owed to the Jews the great work which formed their chief inspiration and companion, as well as the basis of the several commonwealths they established on this continent. One cannot think of the Pilgrims and the other Puritans without recalling what the

Bible meant to them, and, namely, the Jewish Bible.

Today certain Christian scholars, here and abroad, are engaged in attacks upon the Jewish Bible. Frederic Delitzsch has run amuck in his effort to picture it as "the great delusion." And others share his opinion. Some non-Jewish writers, both clerical and general, have fallen into the habit of assailing the God of the Old Testament. According to them, the greatest need today is to get rid of "Jehovah"—whom they represent as not good enough for their religious and ethical purposes. "Jehovah" may have sufficed for Jesus; but He does not satisfy these modern critics. "We are certainly better than Jehovah," asserts the hero of Bojer's sad, but specious, story, "The Great Hunger."

No wonder Professor Hermann Strack, the veteran theologian and student of rabbinic literature, is incensed. "I strongly protest," he says, "and namely as a Christian theologian against these blasphemous expressions concerning God, the God of Creation and of History, whose most holy Name in the

Old Testament is JHVH, opposed as such opinions are to the New Testament and to the whole consciousness of original Christianity. This God was invariably acknowledged by Jesus as God, the God, and also as his own God, and similarly by the Apostles." And upon this God some so-called Christian scholars and scribes of today do not hesitate to heap scandalous epithets of scorn.

At such a time it is well to remember what the Pilgrims owed to the Bible—what it meant to them—what a part it played in their great enterprise. It was the beginning and the end of their life, both private and public. In religion, the Bible was their sole authority. In personal conduct, it was their chief standard. And, politically, it formed the groundwork of their institutions and laws. "Their Bible," says Frederic Harrison in his life of Oliver Cromwell, "was literally food to their understanding and a guide to their conduct. The Bible was almost the sole poetry, the sole morality, the sole religion."

Macaulay's description of the Puritans, in his History of England, is well-

known. He reminds us that the Puritans paid respect to the Hebrew language, rather than to the Greek of the Gospels. They baptized their children by names of Hebrew patriarchs and warriors. They sought for principles of jurisprudence in the Mosaic law, and for precedents to guide their ordinary conduct in the books of Judges and Kings. But to Macaulay, Puritanism represented cant and crudeness. Carlyle, however, sees in it one of the noblest human heroisms. "Here were heroes on the earth once more," he says, "who knew in every fibre, and with heroic daring laid to heart, that an Almighty Justice does verily rule this world; that it is good to fight on God's side and bad to fight on the devil's side. The essence of all heroisms and veracities that have been, or that will be!"

The Pilgrims, however, owed to the Jews more than the Bible. They took from the Jews the very ideal which inspired their heroic course.

The Pilgrims originally were known as Separatists. This name they got because in England they separated from

their neighbors on account of their particular religious beliefs, ethical convictions, and political purpose.

The world, as a rule, does not love the separatist. He is supposed to be selfish, snobbish, unsociable, and unlikable. But are there not two kinds of separatists? There is the separatist who isolates himself from his fellowmen, because he is self-centred and indifferent to the general weal. And there is the other kind of separatist who keeps apart in order to preserve his ideals and beliefs, and thus so much the better to serve his fellowmen. Such a separatist was Abraham. The Maccabees were such separatists. Dante and Lincoln were such separatists. The Pharisees were such separatists—indeed, this is what their name meant originally, though it became a byword with certain people, like that of the Puritans. Many of the foremost benefactors of mankind (perhaps all) were such separatists.

As a people, the Jews are the greatest instance of benignant separatism in history. "A people which dwells alone," the heathen prophet calls them in the

Bible; and truly so. The Jews have had to pay dearly for their apartness; all manner of abuse and suspicion has been heaped upon them because of their isolation. Yet, the unbiased student knows that only thus the Jews have kept intact their spiritual ideals and preserved their religious heritage, and that only thus they were enabled to become a blessing to the world.

Christian scholars, though still few and far-between, are beginning to proclaim this truth, which by and by all candid people will accept. One need but read Mr. Travers Herford's book on Pharisaism or his Lecture on "What the World Owes to the Pharisees." Looking at the matter in relation to the world at large, and not merely from the point of view of its bearing on Christianity—says Mr. Herford—can it be doubted that it has been and is a substantial benefit to the human race that there should be amongst its members this non-conformist people "to represent liberty of thought, freedom of conscience, independence of judgment, the right of the human mind to settle for itself its rela-

tion with God?" "They who were branded by the Roman writer as enemies of the human race," Mr. Herford adds, "have wrought for it through the centuries a priceless benefit."

And it is from the Jews that the Puritans, and particularly the Pilgrims, fighting for religious freedom and ethical purity, learned to become Separatists for the sake of their faith and their purpose, and to endure the hardships such a course involved.

If, however, the Pilgrims owed a great deal to the Jews, the Jews owe no less to the Pilgrims.

It is not extravagant to affirm that nothing has been so largely responsible for the modern development and progress of the Jew as the influence of America. America has given full freedom to the Jew and a field for toil and growth unequalled in any modern country and unsurpassed by any period of his long history. Whatever freedom and opportunity have come to the modern Jew in other parts of the world—except Holland, which even in the seventeenth century sheltered the Jew as well as the

Pilgrim—has been due to the example of America.

But America owes its paramount ideals and institutions to the Pilgrims. What they sought and wrought was not only for themselves, but for posterity. And, whatever their errors and faults, it was out of their struggle that finally freedom was born, just as by their labors the permanent foundations of this country were shaped.

“Those stern, sad men in peaked hats,” says George William Curtis, “who prayed in camp and despised love-locks, and at whom fribbles in politics laugh and sneer today, were the indomitable vanguard of moral and political freedom. If they snuffled in prayer, they smote in fight; if they sang through their noses, the hymn they chanted was liberty: if they aimed at divine monarchy, they have founded the freest, the most enlightened, the most prosperous, the most powerful republic in history.”

Therefore, when the Jew gives thanks for America, he must give thanks for the Pilgrims; and when he speaks of the debt the Pilgrims owed to him, he must

never forget the debt he owes to the Pilgrims.

And how can we pay this debt? There is only one way. It is by remaining true to the high ideal of the Pilgrims—the ideal for the sake of which they were willing to labor, to suffer, to go into exile, to endure hardships—the ideal of religious loyalty and ethical conduct which they expressed in their Covenant and sought to embody in their commonwealth. Godliness as the foundation of life, concord among citizens, obedience to the laws, and, finally, a life of work and usefulness for the common good on the part of the individual—this was the program to which the Pilgrims pledged themselves in the compact they signed in the cabin of the Mayflower. And though many changes have taken place since their day, we need their ideal still for the progress and prosperity of America.

Let others sneer at the Puritans as narrow and fanatical. Let us think only of the high purpose that animated them, and endeavor to carry on their work!

VIII

NAPOLEON, OR THE PLACE OF THE JEW IN THE MODERN WORLD

“And the nations shall see thy righteousness and all kings thy glory.”

—*Isaiah* 62, 2.

AMONG recent anniversary celebrations none has attracted more attention than that of Napoleon, who died a hundred years ago. We have read new comments on every phase of his character and activity, and diverse writers have tried again to appraise his place in the modern world. It is a fact, however, that hardly an outstanding figure in the history of Europe but has had some relation with the Jew. This is particularly true of Napoleon. It would, therefore, seem appropriate that we refresh our memory concerning the relation of Napoleon to the Jewish people, and the effect of that relation upon the subsequent development of Jewish life.

Historians have differed widely in their estimates of Napoleon. To some he

has been a veritable god, to others the devil incarnate. Mr. Wells, for example, in his *Outline of History*, treats him as wellnigh the worst man and most pernicious influence that Europe has known. Nor is the English writer the only one to paint Napoleon in such colors. A similar picture we find in Taine's account of the *Origins of Contemporary France*, in which Napoleon, with all tribute to his intellectual powers, is described as the supreme type of unsocial egoism and despotism.

No wonder, there is a diversity of opinion, also, in regard to Napoleon's connection with the Jews. Some depict him as a friend, and others as a foe of the Jews. Our task, however, is not to speculate on Napoleon's general attitude—whether he was a lover or hater of the Jew, any more than to analyze the various Jewish anecdotes he has inspired. Legends are but blossoms on the tree of every great man's life. They spring from the stem of history. What seed of veracity indwells the legends concerning Napoleon and the Jews, is a matter of small moment. Similarly, what is the

good of speculating on Napoleon's general attitude to the Jews? Such speculation is futile, after all.

The chances are that Napoleon neither loved nor hated the Jews, any more than he loved or hated anybody else. All writers seem to agree that he was a man who gave little play to the emotions: he was a man of projects, not of sentiments. Human beings, whether individuals or nations, to him were facts, with which he dealt only as they affected his plans. This is the testimony of Madame de Staël, who wrote from personal knowledge. "I always felt somehow," she says, "that he was a man upon whom the emotions of the heart had no effect. He hated no more than he loved. A human being to him was not his own kind, but a thing or a fact. *Il n'y a que lui pour lui.* Nobody counted with him but himself; all other creatures were ciphers. Everything was either a means or an end with him." In a word, he treated human beings as mere facts to be used in the pursuit of his plans.

As for the Jews, the fact was that there was a considerable number of

them in France at the time that Napoleon was busy building up his empire. The further fact was that these Jews had been emancipated in 1791, and that nevertheless considerable friction still existed between them and their Christian neighbors, particularly in Alsace and Lorraine.

Napoleon by nature was against such disturbances. If he stood for anything, it was order, unity, and peace wherever he ruled. He, therefore, wanted to know whether the causes of that friction might not be eliminated. Also, he wanted to know what the real attitude of the Jews, now that they were free, was toward France and their Christian neighbors. And it was by his effort to get an answer to these questions, that he brought about a clear definition of the place of the Jew in the modern world.

Every student of history knows how this happened. In the year 1806, in the month of May, Napoleon convoked at Paris an Assembly of Jewish Notables.

What was the immediate cause? It was the conflict between Christians and

Jews in Alsace and Lorraine. The Christians complained of Jews practicing usury. This led to disturbances and incriminations. Napoleon wanted to get to the bottom of the trouble. There was no denying that usury was practiced by some Jews; nor that the moral condition of some Jews was not of the highest nature.

Napoleon issued a decree against usurers. But it redounds to his credit that he did not jump to the conclusion that all Jews were usurers and all were degraded, and that he realized that such faults as existed among them were due to unfavorable conditions which called for amelioration. He did not intend to allow such conditions to continue in his domain, he declared.

This is why he convoked the Assembly of Jewish Notables, and put before them certain questions designed to throw light upon the character and the position of the modern Jew.

The chief questions bore on these subjects: first, the attitude of Jews to the laws of marriage and divorce; second,

their attitude to France; and, third, their attitude to non-Jews in regard to usury. Napoleon wanted answers to these questions in order to determine whether the Jews were, or could be made, an integral part of the country which had given them the rights of citizenship, or whether they were governed by laws at variance with those of the rest of the population. Incidentally, these questions illustrated the chief concerns of Napoleon's domestic policy—the unity of France, the family as basis of French life, and a system of clear and coherent laws.

Upon the outcome of this inquiry a great deal more depended than Napoleon's personal view of the Jews. The whole position of the Jew in the modern world depended on it. Were the Jews, in countries which emancipated them, to be regarded as citizens, as complete members of the community, or were they to be treated as sojourners, as aliens with laws of their own? Was their integration in the life of the country, if not perfect, possible? Citizens or sojourners—this was the question, and

it was put by a man who, whatever his faults (and they were many), had as clear and comprehensive an intellect as humanity has known.

Fortunately, the Assembly of Notables gave clear answers.

In all questions of civil life, they affirmed, the law of the country was supreme. They pointed out that the Bible contains two kinds of laws: on the one hand, civil laws, and, on the other, laws of a purely religious and ethical character. The civil laws of the Bible, they maintained, applied to ancient Palestine, not to modern life, while the religious and ethical laws of the Bible are binding everlastingly. As for usury, they insisted, the Jewish law makes no distinction between Jew and non-Jew; it forbids it unconditionally. And as for loyalty to country, there was not the least doubt but that it was part of the Jew's religion, that he was in duty bound to love and defend his country even unto death.

In a word, the Assembly of Jewish Notables took the position that the Jews

of France were a religious community, and that by their very religion they were bound to love and defend their country and to obey its laws.

It was to give religious sanction to these declarations of the Notables that Napoleon later on created the Paris Sanhedrin, which, he thought, might become a centre of authority for the Jews of the world.

That in this, as in other things, Napoleon was carried away by megalomania is probably true. It is certainly true that, within two years after the Assembly, he allowed restrictive measures to be enacted against the Jews. Nevertheless, the fact remains that the work of Napoleon's Assembly and Sanhedrin served to define and expound the views of the modern Jew on certain questions of great import and also to lay the foundation for the position of the Jew in the modern world. It was through Napoleon's interest and initiative that the world was informed how the Jew stood on these fundamental subjects, involving the merits and integrity

of his citizenship. And throughout the nineteenth century this remained the position of the Jew in all civilized countries.

The significant thing is that today these questions have again become all-important. For within the last few years the old question has been re-opened. Are the Jews citizens or sojourners? Are they here for good? Or are they here only temporarily, and is their real country, their "homeland," elsewhere? And from these questions the other question has sprung: In their relationship with non-Jews, are the Jews governed by special laws? Such queries have arisen anew, and an answer is demanded this time not by an emperor, but by the world. And, alas! the answers vary. But many of us feel that we can, and must, repeat categorically the answers given by Napoleon's Assembly, and that such answers alone spell safety and happiness for the Jew.

None can tell what the twentieth century will bring forth. But as we look back at the century that has elapsed

since the death of Napoleon, we must reach one conclusion. Take it all in all, it was one of the noblest periods in Jewish history.

In some quarters, aspersions have been cast in recent years upon the Jew's record in the nineteenth century. Myopic carpers have called it a period of deterioration, of surrender, of spiritual slavery; and what not. But the actual record tells a different story.

The nineteenth century will stand out as one of the most fertile and glorious periods of Jewish history. It was a period of critical transition and of adjustment. The political and civil emancipation created momentous problems and tasks. Not since the ages of Ezekiel and of Ben Zakkai were the Jews required to effect so radical a revaluation of their creed. And what has happened? The Jewish people have risen morally; they have carried on an active intellectual and spiritual life, and they have shown themselves eager and able to embrace every kind of occupation thrown open to them. No longer can even their worst enemy speak of them as a people

of usurers (though the phrase was a slander always). In almost every trade, every sphere of toil, they are found in large numbers, as well as in intellectual vocations. This the nineteenth century has done—one of the fairest and most fruitful eras in Jewish history.

We of today might well follow its example. Let us aim to remain loyal to our faith, let us seek to discharge our full duty as citizens, and let us, in our contact with the world, prove the loftiness and impartiality of our moral laws. Thus we shall help to safeguard and improve the place of the Jew in the modern world.

IX

ADOLF JELLINEK, OR THE IDEAL OF A MODERN RABBI

“There shall be no more any vain vision
nor flattering divination within the house
of Israel.”—*Ezekiel* 12, 24.

OF late we have witnessed the observance of several important centenaries. Such names as Keats, Marvel, Dostoievski, Dante, Luther, Napoleon, have been revived anent some anniversary occurring this year. It is certainly proper that we pause to celebrate the name of a Jewish worthy, who was born a hundred years ago and who not only was one of the illustrious men of his time, but still lives as a spiritual influence wherever his name is known or his books are read. I refer to Adolf Jellinek, the great rabbi and preacher, the centenary of whose birth occurs this year, and of whom one cannot think without advantage.

The chief advantage derived from a study of Jellinek's life and work is a

better understanding, a clearer grasp, of the noblest ideal of a modern rabbi. In this regard, Jellinek is especially instructive, and in this side of him we of today might have a particular interest.

Jellinek's personal life, also, is not lacking in appeal. Born in a small town in Moravia, he received his early education in some Jewish schools, under the guidance of his grandmother, who was the daughter of a famous rabbi, his mother having died young. Later he studied at the universities of Prague and Leipsic, where he received a manifold equipment for his future work. It was at Leipsic that he held his first rabbinic position and became famous as a preacher, going from there to Vienna, where he died in 1893, after having gained a worldwide reputation among both Jews and non-Jews as one of the most eloquent preachers of his age.

The biography of such a man is itself not without interest. But what concerns us most is the ideal that inspired Jellinek, that lay behind all his work, that guided and goaded him in his diverse rabbinical activities. For, an apprecia-

tion of Jellinek's ideal might well help us to answer a question which is often asked today, namely, What should be the ideal of a modern rabbi? And it might help congregations to determine what kind of rabbi they ought to have.

No reader of Jellinek's writings can doubt for a moment as to what came first in his ideal. It was the eager desire to give new expression to the truths, the beauties, the purpose of Judaism.

Wherever we turn in his works, we find this object uppermost. Jellinek felt that Judaism contained truths of everlasting value, that its institutions and the life of its adherents were meant to be beautiful, that its teachings were designed to produce the noblest ethical and spiritual results. But he knew, also, that in order that this end might be won, Judaism in the new age required an expression appropriate to the times and different from that of the ages which had preceded and during which conditions of Jewish life were entirely different.

To this theme Jellinek returns repeatedly. And he returns to it because it

is vital. The people of his age had emerged from the ghetto. They loved beauty. They sought culture. They needed ethical and spiritual sustenance. Could they find these things in the old religion, which many of them associated, though wrongly, with ugliness, narrowness, and rigid legalism? Jellinek considered it as his first duty to demonstrate that Judaism did contain these things, and that to find them it was necessary only to go down to the heart of Judaism, where its treasures were hidden.

And this brings us to the other part of Jellinek's ideal—his love of Jewish learning and his desire to diffuse this learning among men.

Learning has always formed part of the rabbi's ideal. Whoever knows anything of the history of the rabbi in Israel knows this much. The very word "rabbi", which means "my teacher," indicates it. Those who keep on deprecating scholarship as of but secondary importance in rabbis, certainly are at variance with the traditional ideal of the Jew.

We are told now and then that we want "spiritual" rabbis, rather than "scholarly" ones, as if our chief trouble were that our rabbis are suffering from excess of learning! Just as a short time ago we were told that we wanted sociologists as rabbis. But what is this spirituality demanded by the new mode? The replies are as vague as that given by the old Greek sage to the inquiring people in Goethe's poem. "What is the so-called spirit?" ask the people. And Cleobulus answers: "What is usually known as spirit; this be your answer, but do not ask."

"Was ist der sogenannte Geist?"

*"Was man so Geist gewöhnlich heisst,
Antwortet, aber fragt nicht."*

The spirituality that is divorced from the scholarly ideal would, upon scrutiny, prove itself a vapid figment, an empty phrase.

If we consult such a classic as "The Chapters of the Fathers", from which scores of generations of Jews have drawn their ideas of ethics and religion, we shall find described those conditions

which, according to Jewish teaching, make for true spirituality. There we find the teaching of Rabbi Meir, one of the foremost talmudic rabbis. "Whoever occupies himself with the Torah," he tells us, "with religious study, for its own sake, and not for the sake of self-advancement or self-advertising, gains many things. Nay, he is worthy of the whole world. What is more, it clothes him with humility and godliness, and qualifies him to become righteous, saintly, upright, and faithful." This was Rabbi Meir's idea of the connection between the scholarly disposition and practice with spirituality. And his view is supported by the teaching of another illustrious rabbi. Rabbi Joshua ben Levi said: "Every day a divine Voice resounds from the heights of Horeb, proclaiming: Woe to human beings for the neglect of the Torah! For, whosoever neglects the Torah, is called *nazuph*, gross, despised, swine-like!"

Love of learning, thus, has always been inherent to Israel's rabbis. But with Jellinek it had more than academic value. He realized that knowledge was

necessary to the self-respect of the Jew, to his spiritual and ethical well-being, and to his proper appreciation of his own religious heritage. For this reason, as well as because of his own love of study, Jellinek devoted himself assiduously to the spread of Jewish knowledge. He edited old Jewish manuscripts. He gave expositions continuously of Jewish subjects. He founded in Vienna a college for Jewish study, the Bet Hamidrash, in which some of the most learned men of the day taught and lectured, such as Isaac Hirsch Weiss and Meir Friedmann, from both of whom works of rare erudition came forth in the course of time, from the former the brilliant "History of Jewish Tradition", a study of which Dr. Schechter, the author's beloved disciple, gave in the first series of his "Studies in Judaism." He gave particular attention to works on Midrash and Kabbalah, the great spiritual value of which had not then been widely recognized. He devoted time and thought to the religious education of the young. The more knowledge of Judaism, he felt, the better for the Jew.

But there was still another side to the ideal of Jellinek. It was to gain for Judaism the proper understanding and appreciation of the non-Jewish world.

As he looked about him, he found among non-Jews many errors about the religion and the life of the Jew. What was the essence of Judaism? What were the foundations of Jewish life? What were the Jewish teachings in regard to non-Jews? These were some of the questions concerning which the most confused and false notions prevailed, and the result was twofold: Christian dislike of Jews and the Jew's loss of self-respect. To the removal of such errors Jellinek devoted himself, and he did so not only for the sake of the Jews, but also of non-Jews, as he believed that there never could be any happiness or peace among men until there was toleration and understanding among the devotees of different faiths, and especially among the followers of Judaism and of the religion that sprang from it.

He was one of the foremost preachers of toleration and freedom, and he never failed to bring forward the universal

outlook of Judaism, the hope expressed long ago by the prophet Zephaniah that the day would come when all people shall be turned to one pure language and serve God with one consent.

These three elements formed the dominant parts of Jellinek's ideal.

Nor can one read his writings without admiring, in addition to his eloquence and learning, the zeal and persistency with which he clung to his task. I have said that Jellinek was regarded as the most illustrious Jewish preacher of his time. This is not to say that he had not his critics, nor that he was perfect. The chances are he had his faults; it is certain he was criticized. Some criticized his attire, others, the way he wore his beard, still others called him vain, though those that knew him best have testified that he was the humblest of men. But, despite criticism, he devoted himself restlessly to the pursuit of his ideal, and there can be no doubt that his work not only was a blessing to his contemporaries, but is destined to remain a

source of ennoblement and inspiration for future ages.

And we need his influence today. Today, also, we need a new realization of the adequacy of Judaism. Today, also, we need more knowledge of Judaism. Today, also, we need a better understanding between Jew and non-Jew. Let us, therefore, try to emulate the work and perpetuate the ideal of Adolf Jellinek!

X

THE JEW AND THE WORLD

(*For Shabuoth*)

“And the remnant of Jacob shall be in the midst of many peoples as dew from the Lord, as showers upon the grass.”

—*Micah* 5, 6.

THE Bible relates that when the Law was about to be given to Israel, the people were told to prepare themselves by special observance for its reception. For two days they were bidden to sanctify themselves, so that on the third day they might be fit for the great event. No less today, on the eve of the Feast of Shabuoth, it behoves us to concentrate upon the thoughts associated with this festival.

Shabuoth, from of yore, has been observed as the day of the giving of the Law. An old rabbi called it the spiritual birthday of the Jewish people. In modern times it has become the occasion for Confirmation, when many young people dedicate themselves to the continuance of Israel's history and purpose. Might

we not pause to ask ourselves what the Jew's place has really been in the world, what he has accomplished, or at least sought to accomplish, since first he entered upon his spiritual existence, and whether his past really warrants the dedication of his modern offspring to the maintenance of his name and place among men?

If ever there was reason for such inquiry, there certainly is at present.

For, within the last couple of years, we have heard a good deal of discussion regarding the Jew's place in the world; and much of it in hostile tone. This is one of the evil effects of the war, which, contrary to general expectation, has brought about, in addition to an untold amount of physical suffering, a good deal of ethical upheaval. There has been a renewal of the old assaults upon the character and the history of the Jew, and in various quarters efforts are made to depict the Jew as detrimental to civilization and his further existence as a menace to mankind.

And the worst result of these aspersions is its effect upon a considerable

number of Jews. It fills them with dismay. It puts into their hearts the seed of doubt and self-distrust. It serves to blind them to the glories of their own past and post. While many Jews are fortified in their loyalty by antagonism, quite a few are frightened by the constant reiteration of its charges. It is fortunate, therefore, that every now and then something occurs which, like Shabuoth, reminds us of the Jew's true history and helps us to appraise correctly his place and achievement in the world.

At such a time as this the chief merit of Shabuoth is that it reminds us of the Jew's most important contribution to the weal and the progress of mankind.

For, it commemorates the Jew's conscious acceptance of the Divine Law, of the Burden of the Torah. Of course, there were Jews before the event of Sinai. Also, there are those who doubt the historicity of that event. But these points are of relatively small importance. That there came a time in the course of Jewish development when the people dedicated themselves to the Law, to the cause of Righteousness, to Reli-

gion, this is of supreme moment, and, moreover, that thereby the Jew was destined to give to mankind the greatest help in the pursuit of happiness and the mightiest incentive to ethical and spiritual ennoblement.

These facts of Jewish history nothing can obscure, nobody can efface or deny. Suppose we are informed that latter-day research has discovered among Assyrians and Babylonians and Egyptians the existence of laws and lore similar to those found in the Bible. Suppose we are apprised that here and there we find ethical precepts and religious beliefs approximating or foreshadowing those of the Jews! Does this alter the one outstanding fact, namely, that as far as the world is concerned, it got its sublimest religious teachings and most compulsive moral laws from the Jew? Not a whit! The Bible mankind received from the Jew, and with the Bible all those spiritual and ethical ideals which form its fabric. And while men as yet have not realized the ideals of the Bible, those ideals still constitute their most persistent monition and pattern.

Nor is the Jew's contribution to the riches of the world exhausted by what he did in the beginning, by the creation of the Bible. The Jew's history reveals the fact that he never ceased producing men who sought to develop and incarnate the spirit of the Bible.

Recently Mr. H. G. Wells gave us a stimulating new book on "The Salvaging of Civilization". Mr. Wells pleads for a new Bible. The old Bible, he admits, has had a wonderful influence over the lives and minds of men. It has been the book that has held together the fabric of Western civilization. It has been the handbook of life to countless millions of men and women. The civilization we possess could not have come into existence and could not have been sustained without it. The Bible was the cement by which our Western communities were built and by which they were held together. All this Mr. Wells affirms. But one reason why he pleads for a new Bible of Civilization is that the old Bible "breaks off", as he puts it.

But just here we discern the distinction of the Jew. His Bible never broke off. He never regarded the written Bible as all-sufficient. The Oral Law, he affirmed, was given at the same time as the Written Law, and to develop, expound, and incarnate the Written Law by the aid of the Oral Law became the chief task of his spiritual leaders throughout the ages. Indeed, some rabbis held that the unfoldment of the Oral Tradition was more important than that of the Written Law, and that the possession of the Unwritten Bible formed the real distinction of Israel. *Ekhtob lo rube torothi kemo zor nehshabu*: "Had I written down for him the greater part of My Torah, there would have been nothing to mark him off from the rest of the world"—the Lord said, according to the rabbis, in the words of the Prophet Hosea. It is of the Unwritten Bible, as well as of the written Bible, that the Jew was made custodian.

This is why Jewish history is full of great personalities, some of whom are among the foremost teachers of man-

kind. Think of Philo, of Hillel, of Ibn Gebirol, Maimonides, Spinoza, Mendelssohn. Or think of Jesus! Whatever Jews may think of him, or Christians, he was a Jew, and it was the Jewish Bible that he sought in his own way to vivify and embody.

Nor is it merely in the world of religious teaching or philosophic thought that we find outstanding Jewish personalities; we face them in every other sphere of life, and especially among the leaders of social reform. That passion for social justice and mercy which in the Bible found expression in Isaiah and Amos, often flamed up anew in sons and daughters of Israel, who, however misjudged, may yet come to be counted among the benefactors of mankind. No wonder Hermann Keyserling, the German philosopher, in his "Journal of a Philosopher's Travels", admits that if any people has a right to regard itself as a Chosen People, it is the Jews. For, he says, "their belief is the basis of Christianity and Islam and thus indirectly rules the world, and they themselves, despite oppression and disdain,

have never degenerated as a people, and even today, most of the spiritual leaders of Europe belong to them."

And this leads us to another thought.

Not only by his distinguished personalities and his Bible has the Jew justified himself in the world. He has done so as a people. The unique merit of Moses, it has been said, lay not so much in that he created a religion for a people as in that he created a people for Religion. The Jewish people has been the champion of Religion in the world. Through its Prophets it became the Prophet People. And what is the one great lesson taught by the history of the Jewish people? It is the lesson of the supremacy of spiritual force over the material forces. How great the marvel of the Jew's survival! He has been oppressed, maligned, outraged; and still he lives. But the secret of his survival is the spiritual ideal to which he is dedicated.

When at Sinai the Israelites exclaimed, All that the Lord hath said we shall do and try to understand (says an ancient

rabbi), the Lord summoned the Angel of Death and said to him, Everything is in thy power, except this people! *Kol ha-olam b'reshuthekha huts min ha-uma hazzoth.*

The whole history of the Jew proves the superior worth of spiritual ideals. By them the Jew has survived. By them he became immortal. "The law of Thy mouth," cried the Psalmist, "is better for me than thousands of gold and silver!" "For the reason," comment the ancient rabbis, "that gold and silver, material ambitions, drive man out of the world, while the Torah, spiritual idealism, secures for him both this world and the world to come."

When we think of the history of the Jew, we realize how false are the charges leveled against him and what right we have to be proud of the place of the Jew in the world.

"And every stone becomes a gem
Reflected in the beams divine;
Blown back, they blind the mocking eye,
But still in Israel's paths they shine."

There was never a time when the world needed more than today the lofty

ideals which the Jew set before it, which his great personalities sought to advance and perpetuate, and which his people has lived for. Renewal of the spirit of the Bible,—this the world needs today rather than a new Bible. It needs a new birth of the spirit of Righteousness which shall lead to true brotherhood and unification. It needs men and women devoted to the unfolding and accomplishing of the true purpose of Religion. It needs the exaltation of spiritual ideals over material ambitions. Let us hope, therefore, that the young who now dedicate themselves to Israel's ancient faith may be able to promote these ideals and thus prove themselves an honor to their people and a blessing to mankind.

“And there shall be no more a pricking brier unto the house of Israel, nor a piercing thorn of any that are round about them, that did have them in disdain; and they shall know that I am the Lord God.”

[illegible]



C.

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The Jew and the world

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